[redacted]

Must Remain in
Transcription Room

M2366 cc4
Tuesday, February 26, 1974
Seattle

MR. NYLAND: Then we'd better stand...How long ago? Three, four months?

_____ August.

MR. NYLAND: Huh? All of it, huh?

_____ It was in August, in August.

MR. NYLAND: It was in August. I am afraid I have to believe it... I just asked the question, ahuh. It seems ~~so~~ much shorter. Maybe that means time goes very fast. So what will we talk? I've listened to several of your tapes....Bill Macdonald sends them down to me and..every ~~one~~ once in a while I say, no, no, no, no, no, you should say it differently and then of course when I tell Bill that....and then maybe ~~you should~~ it reaches you here, then you have forgotten what you have said, so it's a good thing we can talk now. Who has questions? You don't want a long introduction, because there are enough tapes of that kind that you can listen to, so let's see, if you can cross the T's and dot the I's. Yup. MR. N - Yes. BONNIE: B

Bonny: Mr Nyland? Bonny. I, ah, seem to lose simplicity in my efforts. I'm gradually and I was wondering why that happens and what I can do to avoid that.

MR. NYLAND: What do you lose?

Bonny: Simplicity.

MR. NYLAND: Oh. Is your nature complicated?

Bonny: Apparently.

MR. NYLAND: How would you do it in ordinary life?...You would say

bread and water, wouldn't you? Instead of nice cake. So when you apply that to yourself, it means your ordinary life. You see what you have do. You make a selection. And you judge that certain things are right, not right. Simplicity in Work is very much the same. If you see what is needed, that is a very simple requirement, that "I" am functioning that is interested in impartiality and simultaneity whatever, in any event in awareness, and whenever you are led by all kind for. with all kinds of reasons that go in different directions mostly of theory, you have to come back again to the simplicity of the practical application. So, it's better finding out what you don't want when it is too much theory, then you have to stop it, not allow it. A little bit of theory is good. It's like salt. It makes it palatable, also sometimes better understanding, if possible, but too much is a poison. I say sometimes, a little bit of theory gives you a taste and then you don't have to apply the theory any more because the taste will last. And when you have the taste of it, you probably will want to continue to Work because the taste is good. So it is very simple. I get up again. I sit, I walk, I try to Work, I sit down again, I walk, I do something, finish it, sit down again. I sit, I think about Work, I say I ought to get up, but I don't. At the same time, I say, why don't I Work now while I sit? I sit, I want to get up, I can imagine if I get up that I could Work, but I don't get up and instead, I do something unusual with the way I sit. I twist around a little bit or put my own leg over the other, or I turn around, or I nod my head, I make some kind of a movement. All the time I try to see if something can be there, aware of me, my body, knowing. Time and time again, I sit, I want to go see someone, I make up my mind that when I enter the room where the other person is, that I will try to wake up. I pause in front of the door and before I turn the knob, I say to myself, Don't

AND OTHER THINGS ARE

forget you made a promise, you want to ~~wake~~ be awake. You step through the door, over ~~the~~ the threshold you forget yourself, you go back again to (that tries) again, get hold of the knob, turn it, before you push the door you say to yourself, don't forget, don't forget, I want to ... you try, you go half way through the door, you've lost that. ~~After~~ EVERY once in a while, when you really want to Work and you want to be simple and you are surprised how complicated you are, you ought to catch yourself. You ought to tell yourself why in God's name can't I do something simple. When I start out that I wish to do simple things, then I don't do them and you say and you ask yourself what is wrong with me, Why am I allowed to have certain things become too complicated when there is really no wish for it. Very soon I find out that it is my mind that is really doing the trick, that is my mind wants to be busy, wants to keep on thinking, wants to have something to say about things. My Wish is much simpler. Usually it's only one Wish, say Work. It's necessary. I can understand it when I am, in my ordinary life, that I ~~not~~ have a Wish based on a motivation of wanting to wake up, but when I trust my mind I know I cannot trust it, My mind, MIND has all kinds of thoughts and it's so used to be busy and that as soon as I start even with Wishing to Work and as soon as I try to create something that could become objective, my mind comes in and tells me it can do it much and much better. It's not necessary to be objective, If you want knowledge, the mind can give it in all kinds of forms and, before you know it, you're complicated. Tell your mind to get out, tell your mind to shut up. You solve the problem by making very simple movements. Have your body just do almost ordinary, necessary things. No complications there, something that can become observant of the simplicity of a movement, the simplicity of a fact that you exist and adhere to that, don't deviate from it. After some time the mind

will start to understand that you mean business and it won't interfere, that easily. ~~...Alright?~~ ALL RIGHT?

Bonny: Yes, thank you.

MR. NYLAND: Good.

Leslie Hicks: Mr. Nyland.

MR. NYLAND: Yup.

Leslie Hicks: Leslie Hicks.

MR. NYLAND: A little louder.

Leslie Hicks: Leslie Hicks.

MR. NYLAND: Who?

Leslie Hicls: Leslie Hicks.

MR. NYLAND: Ah, yes Leslie, I know, yes.....

Leslie Hicks: In addition to making ah, Work attempts, is there any value in self observations with your ordinary mind?

MR. NYLAND: No, you don't self-observe with your ordinary mind. That is a word we only use when we have to....when we are thinking... or talking about objectivity or the ideas of Gurdjieff. Self-observation does not exist in the sense we mean it in ordinary life. What it is, is self remembering in the ordinary sense that you recall that what you haven't been doing and where you were. Self-observation means that the self is observed at the same time when THAT what takes place is taking place, that is in our sense the observation and in... in ordinary sense, observation means just seeing. Self-observation is awareness. Observation is an ordinary term in ordinary life, It has to do with aliveness and alertness. You understand the difference?

Leslie Hicks: Ah, I think so.

MR. NYLAND: How long.....How long do you know something about Work?

Leslie Ah, in this group here, four or five months.

MR. NYLAND: Huh?

~~Leslie~~

Leslie:Four or five months.

MR. NYLAND: Yuh, and you see you should not use even self in connection with observation because there is no ordinary self-observation. We don't call it that name. You simply say, I see myself.

Leslie: Ok, well the material that I gather, it seems when I well.. when another part is just watching another part of myself...

MR. NYLAND: Which...which is which?

Leslie: I don't know, O.K, for instance if I notice a certain thought going through my mind, I notice at that same time I move....ah, my leg, and if I watch that, I notice that happens to my feet.

MR. NYLAND: Yah, but you don't watch that, You can watch it but that has nothing to do even if you say I watch it. That is why I say are you clear really about Work? Work is done by means of something that is objective to start with, an objective faculty which at the present time does not exist and you have to make. Work means the introduction of something that is entirely new and quite different from our ordinary unconscious ways of behaviour. Objectivity is something that is quite different from subjectivity. That is why Work is not so easily understood, because we talk about objective things with which we are not familiar. You have to be quite sure first, that every thing you do is subjective, your movement, your feeling and your thought, all of this is subjective. You have to remember that everything you are is mechanical, automatic, reaction, instead of activity. You have to get used to certain definitions, that that what I wish to exist in order to observe myself, is really something that at the present time does not exist, then, has to be made or created as we say, so as to give it a chance that actually this observation can take place in accordance with definite rules. Observation means that there is something that is recording the existence of myself in such a

that that what is recorded is impartial, that this is merely recorded myself, existing, as a fact without any fear of consideration. We say sometimes accepting myself as I am. Sometimes it's a little different, I say, accepting myself that I am, because I don't want to describe myself. When I say as I am it means that there is a possibility of describing, what I am, but when I say that I am the fact that this here body exists, is then acknowledged as a fact of existence; and then the third requirement is that that what is recorded as an observation within this "I" is recorded at exactly the same time when that what is being recorded takes place. So it eliminates all possibility of a thought, or a description. I think you have to become much more familiar with these kinds of terms but you have be very clear that if you make any kind of an attempt, that it has to be done in accordance with these simple rules because any other kinds of attempts that you make just by thinking and feeling is of course of no result and is no value and definitly it is not Work. Will you think about it a little more?

Leslie: Yes, thank you.

MR. NYLAND: If you have any question you can ask tomorrow;—and by the way, we will meet again tomorrow, won't we? Thursday we're going back to the land and also tomorrow morning we'll have a little more music. I apologize for the music —because it's difficult for me to see the notes.—My eyes are not very strong and the light wasn't very good so,—it's a good excuse;—but tomorrow I hope to do my best ...work ...maybe.....Maybe I hit one or two notes more. That's at ten o'clock, all right? Tomorrow afternoon is so-called free but maybe a few people who would like to talk a little bit and we'll talk about that tomorrow morning to see what time there is available for it,O.K? That's by the way. I assure you that you have,—all have to remember that the Work is Work and that it only can be done in accordance with prescription, for Work and it is very, very little use in doing what you feel

like, It is like school work, a prescription which has to be followed exactly as the prescription requires and then if you don't do that it has no results and as I say, is no use. We're not interested in encounter groups and nice little discussions. ah Fou Fou. We don't. Here we Work or we don't, and when you have a group and you talk about your attempts, efforts which you have made, which you don't do all the time. Now let's talk about that, What efforts have you made by those who understand something now about Work.

Richard Hicks: ~~Mr. Nyland~~ ~~Richard Hicks~~, Mr. Nyland, (yup) Richard Hicks: It

Richard Hicks

MR, NYLAND: Yup.

Richard Hicks;: When I make an attempt, I have a problem in two areas that I'd like to ask about. First area is deepening my Wish so that I can hold it long enough, so that when my mind does become quiet and I try to observe myself in some movement, I can even make an attempt. And secondly those times when I even get that far I have a difficult time maintaining any concentration without my mind coming in even, you might even say, I have the, a thought keep your attention, or attentions directly on Work attempts. So, the thought even comes up not to have a thought. Although it interferes, it distracts the concentration of just observing say the simple movement, my hand. The second part is the same as the first part, even when I get that far sometimes I lose it, might be called the intensity of deepening the Wish.

MR. NYLAND: Let's assume first that you do the right thi ng, huh? Then we can talk about intensification—the effort. Oh, there is an effort for you when you said you want to observe, You used that word. What observes what? (long pause) ....Here you are walking on the street, and all of a sudden or somehow or other you have an idea you want to Work on yourself. You remember Gurdjieff and you say yes I have

to make an effort. What do you do?

Richard Hicks: Try to put away my thoughts.

MR. NYLAND: You try to what?

Richards Hicks: Put aside....

MR. NYLAND: Do you have many thoughts at that time?

Richard Hicks: Yes.

MR. NYLAND: Why?

Richard Hicks: Try to remember, all the things I can...

MR. NYLAND: No, no. You say walking on the street without any thought of Work, then the thought of Work comes in, so what is your mind busy with? You're just walking. Are you thinking about mathematical problems? How to square the circle?

Richard Hicks: Not in that sense. I'm thinking about, relaxing.

MR. NYLAND: No, no, no, no, We are still walking on the street, you and I, huh? I get off the sidewalk and so, you see me almost fall you go to help me touch on the sidewalk, so we walk again, What are the thoughts? To stay on the sidewalk, O.K? I do that, you have nothing ~~to stay with~~ that anymore because now I know that it is a sidewalk, so I stay on it, so you walk. One foot in front of the other, just keep on walking, you see a little grass and you say, yah, it's getting green, maybe pretty soon we'll have spring, then you see a fence and you see a dog. You say well, you better stay behind the fence, then you get to the corner you see if there is a car coming, no there isn't you just go across the street and go further on the other sidewalk and I follow you, that's where we are. Now somehow or other you think about, oh my God, yes, Gurdjieff. Now you make an effort, what do you do?

Richard Hicks: Wish....wish for something to be created or disclosed to observe.

MR. NYLAND: Yah, good, good, good, good. You want to make something, don't you?

Richard Hicks: Yah.

MR. NYLAND: Call it creation. How do you do that?

Richard Hicks: How is my problem.

MR. NYLAND: Huh? Now wait a minute, we started to talk about Work. You already used the word effort, yourself. I only asked you what is your effort?

Richard Hicks: Attempt. I should use the word attempt.

MR. NYLAND: Well, that's O.K. That's about the same as an effort. ~~And self~~ AN EFFORT if a doesn't mean it as always A RESULT. If you want to lift five hundred pounds, I can put my hand underneath whatever the weight is. It's already an effort but I don't...but I don't lift it up.

Richard Hicks: It's connected with

MR. NYLAND: No, very simple, very simple. We're not going into complication. I think about Work, and I want to create an "I". What do I do?

Richard Hicks: Try to direct my attention to just simply observING my body walking.

MR. NYLAND: It is not your attention, It has to come from yourself "I", not your attention. Your attention comes from your ordinary mind.

Richard Hicks: There's something.....It could be something beyond my attention, something in me even, even choose, or that can focus ~~a~~ attention or not...

MR. NYLAND: No, no, you make it too complicated! Ah, Bonnie, listen, much too complicated. We simplify it even you and I sit in a chair and you ~~closed~~ close your eyes, and I ask you, make an attempt to observe yourself. What you do? Keep your eyes closed.

Richard Hicks: I am not sure of the right word, But, it's a matter of concentration of some sort.

MR. NYLAND: I wouldn't say concentration, by the way. It is only at first a fact that you would like to have something exist which is functioning, so you would like that, as it were, to exist as an "I" being aware of you sitting. See it has nothing to do as yet with a concentrated effort, or even of an attention, because that what you would like to exist, is observant now of you sitting, your body. There it is, you don't see it, you don't even know where it is really and only that you know in general, that it's sitting in the chair. Maybe it is relaxed, maybe it isn't, but there is no other means of really becoming aware of yourself, than only through an awareness, because you cannot see yourself. You can touch yourself, you can say yes, I still exist because I put my hand on my knee even with my eyes closed, I know this is me, but we don't do that. You just sit, and something in, me, can become aware of me sitting. All right, so far?

Richard Hicks: Yes. I don't yet know how to start that machinery of attention.

MR. NYLAND: No. This takes place in me when I say an awareness is a little different from the thought, which is produced because I happen to see myself, physically. Haven't you ever discovered that sometimes you know you are somewhere and there is a realization of you existing, somewhere? Do you ever find yourself, I said a little while ago, in front of a door?

Richard Hicks; Yes, I've had that happen.

MR. NYLAND: OK. That is what I'm talking about. That is no attention. It's just a little bit of a fact existing, which you become aware of. Now what is this you, that becomes aware of that fact?

We say an "I", all right, if this is an "I", and so called you have created it, what are the properties of that "I"?

Richard Hicks: Well..... I hope

MR. NYLAND: In the first place it's absurd

Richard Hicks: It would be objective and impartial.

MR. NYLAND: Objective is only a word.

Richard Hicks: It would be impartial.

MR. NYLAND: Good. what do you mean by that?

Richard Hicks: Hopefully, that it be something not connected with my own subjective attitudes, opinions, it would just be simply, is.

MR. NYLAND: Good. Let's call it a statement of fact, right?

Richard Hicks: Let's see, it would be no opinion, just a fact.

MR. NYLAND: Just a fact. You exist, and there is a statement of fact made, somewhere, in you. Where do you think it takes place?

Richard Hicks: I don't know. I don't think I can say it, it's in my mind.

MR. NYLAND: What do you....It is possible it's your mind. There is also a possibility that it takes place in your feeling, but wherever it is for the time being, don't let's determine where it takes place only let's say it has to take place somewhere, within me and what is the result of that? The result is very simple that I then know that I exist, this body exists. That's the result of this observation process. Right? Is it still simple? Or are you thinking about attention? It's just...

Richard Hicks: My mind wasn't attention but I can't quite grasp the meaning of what you said.

MR. NYLAND: You have to learn to find out what is this simplicity. I start out now by sitting in a chair, before that we were walking

on the street. Maybe we can do it a little differently, that you are now by yourself walking up and down in your room, from wall to wall turn around, do it again. As you now walk which is a simple operation about which you don't have to have any special thought of liking or disliking it, it is just a matter that the body is walking. It is set in motion because you had the thought that the body wanted to walk. So it walks, and as you now walk and maybe at the time you can close your eyes a little bit although it is not neccessary, it is sometimes as if something else is actually present with your walking and that something else is aware of the existence of this body of yours walking small letters Now that is a task. You do that now, and no complications of attention or even impartiality. Just become familiar with your body doing certain things, without particulary describing it, or as I say you don't even have to like it, it just happens to be and you somewhere in you somewhere, becomes aware of that fact. Will you do that tomorrow, and you are to report on that tomorrow evening. (Richard: Yes sir, I will). Alright? Bring it back to simplicity because you make it much too complicated and you lose yourself in all kinds of descriptions and you use words which at the present time don't have enough of a meaning. ALL Right? Thank you MR. N. Let's see if we cannot get it clear. Yes I know. I know you WANT to. So! Bonnies you see now what I mean by simplicity. (yes) Right. Who has made other attempts? Efforts? Yah. Yat -

R. - I would like to. MR. N - Good.

MR. N: Yah. ART:

Art: Mr. Nyland: It's Art.

MR. NYLAND: Who?

:

Art: Art.

MR. NYLAND: Yes, Art. This is your house. (Art: yes.) You live here ? ART: (Yes, I do) MR. N: and you wrote me some letters last time I was

here.

Art: I did. I sent you a tape letter since then AND I RECEIVED YOUR ANSWER. Yes, it's alright.

MR. NYLAND: YES, IT'S ALL RIGHT. How is it now?

Art: I looked back over the last year and tried to see actually what I have gotten from this kind of work and it's the.....

MR. NYLAND: What did you get from it?

Art: Sitting in the chair, as the result of some thoughts and some feelings, I found myself with a wish——to have something present to me.

MR. NYLAND: (uh) Do you know you would have that kind of a wish? You can be sure, it's right.

Art: It was a result of seeing myself. The motivation was seeing myself.

MR. NYLAND: (Cough) weren't they supposed to get us water? Yah, as a result of seeing yourself.

Art: Just in an ordinary sense.

MR. NYLAND: It's a little bit, oh, in the sense. Yah? Yes. What about it?

Art: and I had a wish.....

MR. NYLAND: Now Suppose you see yourself, in ordinary life, what does it produce?

Art: Sometimes for me it produces a dissatisfaction with the way that I am.

MR. NYLAND: Yah. Are you critical?

Art: Sometimes I am.

MR. NYLAND: Yah. Good. Let's assume that you are critical now, and you see yourself, (cough) then what'd you do?

Art: My attempt upon is on seeing that, on seeing the criticality of myself, I WANT TO say, alright, I see it, now I want to do something about it. My attempt .... (Mr. Nyland: Is that where you got stuck?) ART! No. Not particulary. I am sitting in a chair, my body is relaxed, I wish to, not be critical, to accept myself as I am, just a body sitting in a chair. This particular attempt, I had a pipe. As I was sitting, I moved my hand up to my pipe, and I wanted something to be aware of my body sitting, seeing, that kind of simple...

MR. NYLAND: Yah. That not's so difficult is it?

Art: It was based on some ~~kind~~ SORT of emotional approach.

MR. NYLAND: Why? A simple fact? LIKE THAT? You're just sitting and smoking a pipe, ? ART! (yes). MR. N: Why? Why emotion? Just an ordinary affair. ART! (Yes) that is. (MR. NYLAND Isn't it) ART! (Yes).

Art: I meant to say , my approach to Work..

MR. NYLAND: Oh, yes. That you already have expressed by the Wish, ART! Yes. MR. N! SO as soon as that Wish is there you can continue with the Wish but it doesn't have to repeat emotion. ART! (Yes). MR. N: You're not in a state of excitement. You're just saying, Yah, I want to Work now. As simple as that, then you work, ART! (Yes). MR. N: and that means something in you becomes aware of you, or that what you are is acceptable to that what is within you, right? ART! (Yes.) MR. N: Again, no emotions, just a little Wish and it gives you a fact. Now, HOW much of that fact is really an objective fact, ? THAT I THINK ~~that~~ ~~doesn't~~ YOU CAN ~~even~~ question. You sit in the chair, and you have a pipe, and you start smoking it, do you like it?

Art: When I light the /pɪ́p/ pipe my attempt is to, in taking the match and COVER, also trying to have something present.

MR. NYLAND: Yes, but, Art. it's ~~too~~ SO simple. Don't you do that a hundred times, during the day?

Art: And at times I try Work ~~when~~ WHILE I do that.

MR. NYLAND: Ok, but that is nothing to write home about, just an ordinary affair. Where you sit, you have a pipe you ~~want~~ to smoke it and the match, somewhere you strike it and there you are... No, you make it a little ponderous, you know, cumbersome almost. Just a simple thing. It's ~~a~~ all right, of course. It's good but don't think ~~too~~ too much of it. As I say it's nothing to write home about, ... Ok, you make an attempt now and there you sit smoking your pipe. Do you have a picture of that within you? Is it a recorder? That is why I ask, what is recording, what?...It's ~~is the~~ simply your ordinary mind making a statement that this body is smoking a pipe. The difficulty with my ordinary mind is, when I say ~~this~~ that, that I have a little bit of description, maybe, or a little bit of like or dislike, of the way I do it, ... that I say well, I then try to match the right way, AND I WAITED A LITTLE LONG and maybe I burn my fingers, or I didn't draw the tobacco well enough because it was not tight enough, tightly packed and I said well after all that pipe ~~is~~ not so good as usual I'll smoke another pipe because IT IS AND THAT ~~isn't~~ and all kinds of little things, you know? Or you can say, that what I'm doing or so, not very important but it's really a beautiful way I can smoke a pipe. I think I'm very elegant when I smoke a pipe, when I sit there and I wish THAT someone else could see me I hope that the they are impressed how marvelously I can smoke my pipe. As I say little descriptions, you see? It all takes place in the mind, they have no particular value because every once in a while I say, well, I have really a good tie, a tie on my shirt you know, and I say, Yah, it's a nice tie but I find out, oh, it is crooked, well, not so good. It ~~stays~~ STAYS within ~~in~~ a very simple way of the fact as I smoke my pipe, and the body is doing it and I wish to record that as I say where in a section of my mind which can function objectively or in a part of

my heart which can feel emotionally without like or dislike. Two possibilities where exactly that "I" is, at that time I really don't know and as I said a little while ago, I am not interested in it. I am only interested in receiving somehow or other the fact of my existence, which fact I would like to be objective, that is without description without like or dislike. Right? (yes.) Now you continue with that, you let your pipe go out and you light it again. You can do this three or four times, then as you light your pipe, you get up. See if something can remain aware of you, you sit down again, you probably lose it, you make an attempt again and again... and something existing (?) and don't go to too many descriptions about it and don't make it heavy, very light, all right, you light your pipe. All right, Art? (that's very good.) Will you tell me tomorrow? You do it that way? You make things a little too heavy in life. It's Ok, when you want to write a book or an essay or convince someone he ought to give his grandmother, but not for this kind of thing. I am interested in the functions of myself and particularly when I see it's unconscious I want to know why it happens to be unconscious or what actually takes place when I describe an unconscious state and I want this "I" to do that because I have some reason why I would like this "I" to do it. I have in mind that the "I" if it can grow up, is going to be of help to me. All right? Yes. Good Art.

MR. NYLAND: Ah, are we almost at the end there? Not yet. (Close.) Huh? Close? (About six or seven minutes) We can cheat, can't we? (Laughter.) Come on another qustion we will decide the Cassette. (Mr. Nyland? Yup. Lee: It's Lee Mr. N: Yeh

Lee: I believe, you said, that we should read the new book "Views from the Real New World."

MT. NYLAND: I don't know if I said it, I probably.....while I mentioned it existed I don't .....I mentioned it in connection with Warwick

where we are going to read the book I have been reading on Saturday morning.

Lee: I see. I...that's why, that's why I ask that's why I was only partly sure.....cause it was on the tapedeck. An any rate I've been reading it and in one section, ah, Gurdjieff is quoted as saying that in response to a question and this is in New York in 1924.(Mr. Nyland: I don't guarantee it, you know.) Yah. Ok. He said in response to a question about inspiration, that it was an association, and that he could assure the person that it was cheap. (Mr. Nyland: Cheap?) Cheap. and yet inspiration in the three body diagram is Law of KesDjian and I assume that the difference is that it's inspiration with a capital I or a small one, but I don't know.

MR. NYLAND: You know how Gurdjieff meant it?

Lee: No.

MR. NYLAND: I don't either, (yah.) That's was in 1924 and it's purported to be said by Gurdjieff, maybe he didn't, so I really don't know. I wouldn't go by such things. Who knows who has written it. I am always from Missouri about such things, because you see if someone tells me something about inspiration and he says it is cheap, I always have the right to, oh, no, not my inspiration. It's very, very expensive. No, Mr. Gurdjieff it's not cheap at all, and then what, I leave him alone and I hope he leaves me alone. (Laughter.) Let's settle the question about inspiration for yourself, based on your own experience and you have a right to write it with a capital I, and when you are inspired with a capital I, by golly, it has meaning and therefore it is not cheap.

Lee: That was the basis for my question.

MR. NYLAND: So, settled, Right? (Yes.) You see that book? It's a little bit of a collection. They're quite honest about that. (Yes.) Some who remember, some notes that were found, somewhere, and some who really didn't remember very well but did the best they could, and all of that is supposed to come from Gurdjieff, from the horses' mouth. Well, maybe, I really don't know as I say I wasn't there, or rather I was there, but it doesn't mean that I remember it the same way. (I see.) All right, take it with a grain of salt. If you want Gurjieff, "All and Everything" was written by him, listened by him, at least five or six times, corrected, four times re-written, finally produced in a certain form and the proof sheets were also read to him and he approved it and it is at the present time the only thing that we have, reading that is reliable as far as Gurdjieff is concerned. Do we change?

End of Side I

The ~~rest of first side of tape is~~

MR. NYLAND: Now regarding that, even if everything that is in "All and Everything," is absolutely correct and Gurdjieff has had his say and it was his last word and he has no more chance to correct IT, how will I rely on that? Simply saying Gurjieff says so doesn't help me any, but if any thing that is indicated of what I should do for my self regarding so called, Work on myself, or the creation of an "I" which Gurdjieff definetely talks about in that book, and if there is enough indication of how I should go about it, what I then can do is perhaps to come to the same conclusions as he has come to. If he does describe IT in such a way and my conclusions are very SIMILAR. I would say Mr. Gurjieff you're allright. But If they differ, I really would have a hell of time because I, of course, I love Gurjieff and admire him and he has said one thing and I come to the conclusion that I, in my experience, come to another conclusion, who would I believe? I can say Gurdjieff, I should believe, but that is not a belief for me when it IS based on experience which I think, I think in my own experience is contradictory, and for the time being, Lee, I believe myself and I say maybe, Mr. Gurdjieff, after I do some more Work, maybe I can come to the same conclusion as you do when you make that kind of a statement and I also may assume that that what you have written, I interpret in the right way, but for the time being I can only go as far as I can see, and my experience now teaches me some facts and I must believe in them with the hope THAT if they differ from what you're saying that maybe in time I will be ...CONSCIOUS and conscientious enough to learn to understand what you really mean and maybe THEN I don't have to know by my own experience, or my experience will verify exactly the same thing as when you, Mr. Gurdjieff, are talking about. The one thing about Gurdjieff, is that Gurdjieff gives you something that you can test. You can find out for yourself. There is an

application after the description of "I", how to create it, what "I" is doing, and to what extent this "I" can give you impartial facts received simultaneously, and when you follow that, then you get facts about yourself, that is your Bible. Now maybe you don't interpret the Bible as yet well enough and maybe it has to go through several editions before you really become a..it becomes Holy Scripture for you, but for the time being it's quite sufficient to have something that, for me, is the beginning of a principle, And so I look at all this variety of different literature and I love the different people who write about what ought to be done including the Bible and there are the Ten Commandments and I say wouldn't it be nice if I actually could love my neighbor and I try, (cough) and I cannot do it, and then I say, What are those commandments for? Maybe they belong to the people to whom they were given, but I at the present time cannot apply them. Now what is truth for me, the Ten Commandments? I hope it's absolute truth. It's not mine, relative truth, that's me when I apply and I find out what it is for me when I'm perfectly willing to say that the interpretation of my experience may be faulty and that I will learn, I can also say that when I start with Work and I do it at the present time with my consciousness and my conscience and consciousness the way they are, I have hope that when I continue that my consciousness will become more pure, and that my conscience will give me more correct facts. I will leave open the opportunity that in Work something in me can take place which will mean improvement of the instrument I have to use. And you see nothing could be more satisfactory, because then the emphasis if less is left completely on my self. If I Work, I will find out, If I don't Work nobody is going to tell me. If I don't Work, I have no judgement. If I do Work, I will compare it with what Gurdjieff says. And Halleluia, if I can agree with him. But Gurdjieff is still the person who tells me what to do. I'm still the person who tells myself what to do and that is a better relationship than any kind

of you might call respect, or friendship. Look at books that way. The book of yourself and your life becomes your own Holy ~~Scriptures~~ SCRIPT and it may not be the Bible, which everybody ELSE is reading.

Lee: Thank you, Mr. Nyland.

MR. NYLAND: More questions like that now. You must use the oppurtunity. I don't come here so often. You can get some tapes, you can get some answers from Bill MacDonald but of course not only that they are well meaning, they maybe just right for certain little sections. Now I come, I've been in this kind of Work long, long time, I've answered to a few questions, I'm not particularly proud of it, It's just because I happened to be interested. Here's your chance to ask, What is Work? Why did Gurdjieff do this and that, and say this and that? And you can ask, I go away. Where will you go? .....(Mr. Nyland?) NANCY MR. N! That's better. Yah.

Nancy: NANCY.

Mr. NYLAND: Yup. Oh you are here! Ahuh. How is it Aughur island?

Nancy: It's nice.

MR. NYLAND: Spring,,already?

Nancy: Spring.

MR. NYLAND: Can I tell Mike It's almost spring? Nancy: (Yes.) MR. N: Good. Nancy: (The flowers are blooming, ~~Alright~~. MR. N: ALL RIGHT.

Nancy: Uhm, I wrote you and uh, a couple of weeks ago about a problem I'm having with Work uhm

MR. NYLAND: Yah , Nancy, you have to verify it a little bit, I do remember ~~vaguely~~ VAGUELY I believe, but sweetheart, I've had too many things to do, I've been a little sick and certain things have not been attended to.

Nancy: I was going to continue. (Mr. Nyland: (Repeat ~~Repeat~~ Repeat the the question) Nancy: Ah, for instance I was making an attempt while walking, ah, to have something be present and observe ~~and~~ ME and it was there and it felt to me AS IF it was a successful attempt.

IT was THERE.

MR. NYLAND: Now wait a minute now. How do you know it was there?

Nancy _____: Because at that time, I wished to have something observe my body walking.

MR. NYLAND: Yah that's all right, but That does not mean it's there.

Nancy _____: and I was open

MR. NYLAND: That does not mean it is there.

Nancy _____: with and there was just my body walking.

MR. NYLAND: Yah, but who knew it? And how do you know it? The little "I" functions like a reporter, It just observes facts, and then writes a little article in your memory, like a reporter writes in a newspaper and so I only know when a ~~little~~ "I" has been functioning by the little article ~~that~~ WHICH is in my memory. NOW THERE that is a requirement for how that article is going to be judged as truthful. That is that the facts are recorded objectively in an absolute sense, without any further desire to describe them or to do anything to them or interpret them. In other words when an "I" exists and it is functioning, I get information about myself. That is how I know that an "I" exists. All the other things are preliminary to the wish to create it, and the openness ~~to~~ of receiving it information. I only will know that it has been functioning when the information which I've gotten about myself has been impartial and I say many times simultaneous, but I have to have knowledge. That means that if an "I" is functioning and I am behaving in a certain way, I have to have knowledge of myself behaving which afterwards ~~which~~ I could even describe exactly how this body was behaving, which of course many times I will have to do in order to come to the fact ~~that~~ of my continued existence. But for the time being I want to record certain facts at a certain moment, because I cannot prolong it too much. If I do prolong it I am afraid that I start to describe it. At the same time I would like to have facts which are continuous and related to each other and instead of just having a few dots, I would like to have a line of my existence, but the line has to be objective

truth. So you cannot get away from the results of an effort. It has to give you knowledge, selfknowledge, that is what the Greeks wanted ; Go to the altar, the Oracle of Delphi. We say self knowledge, everywhere and always. It is not ~~about~~ above the Temple, but it means that at anyone place and at any one time I want to have knowledge of myself. Now that means of course, that something has to record such a knowledge and ~~that~~ that knowledge has to be of value to myself when it is a knowledge of myself. So when it has to become reliable, we simply say it has to be truthful, or sometimes we ~~have to~~ say it has to be ~~come~~ Absolute. So you see, you cannot state simply the fact, that I made an effort. You've got to explain what was the result for you about the knowledge of yourself and to say it very simply, if you have made an effort could you afterwards describe, where you were, how you were, what did you actually say, how did you say it, what were at that time even the thoughts that went in on you, all objectively related, not described in any sense of an interpreter, interpretative nature, but just as facts of yourself which then are the truth. You don't quibble about truth, because that is it, and that's it. No further interpretation, but you see how necessary it is to understand Work? I have to have knowledge. I have to see myself ~~sometimes~~ sometimes I say, in the sense of awareness, surely. I have to be able to say this is me and I have to be able, for myself, to say this is acceptable. I don't question it, because that is a fact for me and if it is absolute, I cannot question it, but then maybe there are certain parts of me or certain way I consider or describe which I don't like at all and as soon as I say I don't like this way of behaving, I am not objective, so it is recorded in the wrong place. If it is recorded by "I", the fact becomes objective and is free from interpretation, and so any description of an effort always has to be linked up with what I am, at that moment. That is my real

self. The way this self is without any questioning. That means this self in an absolute sense. That really means the self knowledge with a capital S. You see now what I mean? Nancy: Yes. MR. NYLAND: Because if you now follow that, you can solve your own problems. You will know when it is worthwhile for you when you receive facts of those.. of that kind and if you don't, you will also know you have to strive to get exactly such facts in a very simple way and without any consternations about it. Will that answer you?

Nancy: I'll have to....Work some more and tell you.

MR. NYLAND: Will you be here tomorrow?

Nancy: Yes.

MR. NYLAND: You can ..you can report on it. Report on every thing you can if you can Work tomorrow and if you can use whatever we have talked about. Because if you can....use it, maybe you have some results. If you cannot use it, it may not be clear and then you have to ask, and ask, and ask, until it is absolutely clear, then you can Work. Allright, Nancy.

Nancy: (Thank you.) MR. N: Ok. Yah. Yup. Yes.

Jim: Mr. Nyland. Jim. Is it to be understood that the ~~vividness~~ vividness of a recall memory does show us the fleeting present of little "I"?

MR. NYLAND: No. No. The vividness of the memory has nothing to do with "I".

Jim: Was it a moment? (Mr. Nyland: I don't know.) Jim: Even though it was not Worked for? MR. N: It is possible it was a moment but if it is not recorded, it becomes a random memory. There are two ways of accumulating facts. One is an unconscious way, as we say, with the ordinary mind, which is memory and I can recall. It may happen at a moment. It may happen over a certain length of time, but it usually is not recorded at the time when it actually does happen and usually as a memory, that's connected with feeling quality of a like or a dislike, so it is not pure but it is very useful for ordinary life.

Jim: Was what was engraved at that time, nothing special ...

MR. NYLAND: I do not know what.. what you are talking about. What is engraved?

Jim: There are very few memories that strike this one in a vivid sense with a total..total recall that does not seem to have an interpretation.

MR: NYLAND: Yah, that's possible.

Jim: Say a sudden smell that will recall.

MR. NYLAND: Yah what-ever it is. There are not many and it doesn't happen very often but they do exist. You want to know whether they are objective?

Jim: I do not feel that they are objective but are they similar to what will be recognized.

MR. NYLAND: That's right.

Jim: When a little "I" is present.

MR. NYLAND: Yah- They have to come to me you might say by nature or somehow or another God-given, definitely not as a result of you yourself doing anything about it. The principle that is involved in it and the quality of that kind of imformation is absolutely the same as any kind of information that is received by means of Work on oneself. It's the only reason why we are interested in Work is that I can not wait until certain moments like that will come, because they are much to far in between not enough for me for my life. But when it is a question of quality it is exactly the same as any ..any information that is reached by means of self awareness, all right? JIM: YES. MR.N: THAT QUESTION You asked before, didn't you? (Jim: I don't recall.) MR.N It would.. I thought it might have been in one's DIDN'T WE DISCUSS ABOUT THAT before? If that kind of information is the same as...what one does by means of Work. Maybe it was another group, I don't know. I remember the question. Yah. Who now? JOE ALLISON: MR. N: YEH- JOE! Mr. Nyland, I am Joe Allison.

Joe/xxxxxx///

Joe Allison: Um, I had a what I think might be a problem for sometime with accepting myself and being humble, when I make efforts to Work on myself. I ..

MR. NYLAND: It's not a question of humbleness, you know, because even humbleness is a description. You see? You already make a distinction, so when you start to classify and many times we say it's humble, it is desirable when it's desirable your feeling pays a part. No. A fact as is, is. No description and it may be conceited and it may be humble, doesn't make any difference. If I want the truth about myself, I'd much rather see myself as I actualy am, if I can see honestly I am humble. Ok, but if I say I fly off the handle, it also Ok, If I say I'm jealous like ...like green, you know, well I am that. The fact of my existence has to be accepted, no description of it, If I want to describe it, if I say, Yes, it is green and I don't care about green one way or the other it's all neutral maybe it's allright. It's alone; but of the fact of this kind of memory existing now with a combination of subjective and objective facts I started to explain just a little while ago, you see it doesn't ..the objective facts do not allow any description of humbleness. So it shouldn't bother you.

Joe Allison: Some..some attempts that I recall, there was an openness in which I felt small and relatively unimportant.

MR. NYLAND: That I will hear. What came after that? As an experience? Only I say that in itself is not needed for Work. At the same time if it happens to be, my ordinary mind is not as much occupied as easily satisfied, by being humble, so it won't interfere as much. So in that sense it is not humble. You see what I mean? Humbleness as a description, as a person belongs to ordinary ethics. It's very nice in the eyes of other people and they say he is nice kind humble man, whatever, sure, it's

possible, but it doesn't bring any soul. It's good for good relation, er also it's good for one's self, if you don't think too much about it, so you eliminate perhaps a great deal of vanity and self-love, so you might say the stage is set, it's easier, conditions are more conducive for Work. So, Work can proceed, but that's still Work. All right? Don't mix ethics up with these kinds of principles. Ethics belong to what we'd like to do and how we can get along together, and how we care, and how we give a person a piece of bread, somewhere to sleep and all the time. It's good, it's, I would almost say it's convenient but it has very little to do with the formation of a soul. How humbleness belongs to a horizontal plane and it is a description of the condition on earth and usually the surface of the earth. It is only an adaptation, in order to be able to say it once in a while or not be too much disturbed. The desire for Work is the building of something that is directed on the horizontal plane and goes up towards heaven. That's a vertical line. It's a different kind of development and it has to do with the possibility of building the soul. All right? Mr. Nyland? Bob Howe. Bob Howe Mr. Nyland? Yup

Bob Howe: Ah. I had a series of attempts, Work attempts, where I felt my Wish to be very strong, to have something permanent inside of me and I made a series of attempts while walking down a flight of stairs, attempting to be open to something that could register the existence of this body.

MR. NYLAND: My question is the same again. Where is the "I" and where is the self-knowledge?

Bob Howe: I had no result at that time.

MR. NYLAND: Because you were thinking about something. You were thinking about some kind of desirable results. Concentrate on Work itself. As I say, be satisfied for quite some time with a very simple accumulation of ordinary facts. You have to sharpen the tool first. It is dull...

It starts out with a good attempt, on the part of one's ordinary unconsciousness to create something that can start to function in an objective sense. It's completely ill-equipped. And the beginnings of an "I" are never very pure. There're mixed up with up with a hell of lot thoughts and feelings all well meaning - but they have nothing to do with God. And so when I try to build something with an instrument which is not as yet sufficiently developed and is unable to do it because it is too small to function, it has no power, I go through a long period trying to find out how can I reach objective fact with subjective tools? And what is needed, is when this "I" could start to function, to put it in to this World as well as I can, to the best of my ability, with as much understanding of objectivity as I can think about. But then I must keep on Working with it, otherwise I will never sharpen it. And if it finally becomes sharp enough, I can do something with it. We say if this "I" can become fullgrown, then it will have a value. Jesus Christ waited thirty years before he started to teach ~~and during that~~

and during that time, he was the pupil of the Essenes, and he learned and learned. Only when he was twelve years old he made a little appearance in the Temple and aroused kind of suspicion on the part of the Pharisees because they couldn't understand how a young fellow of that kind already Knew so much. And still he didn't teach. Only when he was thirty. And then, in the period of three years, he condensed certain theories of love, of kindness, understanding and truthfulness. So it is with "I." "I" has to be built. "I" has to be fed. "I" has to receive the best kind of materials which will be most nourishing for this "I". At the same time, this "I" is an objective something and I don't know what God has to say about objectivity. All I know is that it is nonsubjective, and even that I cannot always define. Moreover I create an "I" with the best means I have. All I can do is to make a little container in which the home this "I" can live. I cannot give "I" my life. I need all of it for my own existence. So I pray to God

to give some life to my "I" saying that I am serious and willing to use it, if he can only give life to it so that it can start to function. That is a prayer. God gives that life. It comes from above, because it is objective as life. It is free from the form. I put it in my FORM which the best I can do, and then this "I" starts to exist and function, and gradually will be built up with the best of my intentions, the best of my ability, every thing as truthful and honest as I can be, until after let's say thirty years, symbolically, the "I" can start to function in relation to me and can become a guide, then I will profit. In the meantime, I just Work. Allright, Bob. Keep things straight. It is so easy to deviate in all kinds of philosophies, there are things which look nice and of course are enjoyable, they don't buy you any bread and they give you at most a little cake for ordinary life. When I wish to become a man, I have to be built up partly using the material which is already given as a matter of being born on this earth and which Mother Nature allows me to use. But that WHAT is really going to count is the other part which is now pontential to be indicative of what is created the meaning of the spiritual existence which in ordinary life on this earth I usually don't talk about. And so that creation of that WHAT IS, AS I say NOW, is potential which must become actual in order to become functional will take some time. I don't know when I live materially, what it is to live spiritually. And it will be a long period before I really start to understand what is meant. So in the meantime I don't want to deviate from an aim, I don't want to go into philosophies of all kinds of nice systematic talk, talk, talk about this and that and the other in the environment and all the rest. I just want to become very simple for myself, to build up that what is with-in my means, hoping afterwards it will become a real guide that I can rely on. Allright? Poetry is also very good, but don't say it too often. Write it, but don't proclaim

it. The building within oneself is not to be seen by others, but it is to be recognized by oneself and one wants to be come a Master, in one's inner life. paragraph What other things,mm? Now those there, nobody really talked you know, this is not right, is it? If you're active, if you're alive, if you really want to grow up, if you feel that your character, perhaps, needs a little repair or that you cannot do in accordance with WHAT you feel you ought to be able to do and don't know how, If You ~~are~~ really ARE interested in yourself of what you can become and should become ~~and must assume~~ OR WHAT IS YOUR RESponsibility for life, you have to learn how to Work , because you cannot get it just out of a little book and read it and hope for the best. It won't come. The earth is not Paradise, The earth is Purgatory. This is not Hell,but it is a chance to become or to go towards Paradise which is understanding, But we assume every once in a while that you can live on this earth just by keeping your mouth open, and all the fried chickens will just flow into it. It won't happen. Things are not given that way on a golden platter. Work has to be done because it is necessary that Work is the answer to taking a responsibilty. You don't take a responsibility by sitting at your desk, unless you make a mental effort of inventing. Most of us are very simple people. They've got To get busy with our ordinary body and for that they cannot be lazy. We know ~~very~~ A little bit about feeling and every once in a while we try to illustrate it and put it ~~in some~~ in some kind of an art form and sometimes when we are very ~~lucky~~ lucky we want to become religious. All that is beautiful, but it is not those who say Lord, Lord, Lord, It is those who do the will of the Father, And so for that I say, YOU HAVE TO be busy in finding out what you want to know and you will only find out when you make attempts to formulate certain thoughts and feelings which have to do with the possibility of your own development, And for that you have To Become much clearer about what should be your aim

as a man, not as a little nincompoop, or little boy, or even so called grown up man. A Man is a different kind of person, in the sense of Gurdjieff, conscience and consciousness harmonious man, a man in balance, a man who can do at any one time anything that has to be done, in accordance with that what ought to be done. And it is difficult to define that. What has to be done at any one time because you don't know what is required. So together with the knowledge, you have to have an understanding of where the knowledge will fit, together with your feeling, you have to have a deepening of that in a emotional sense, to allow for the existence of God. That's your life. Like it or not, that's it. There is definitely a spiritual development of man. Also, it doesn't matter if you like it or not, you will be faced by it, later on even when you die, maybe. Who knows? It's better to find out now, when you have a chance to do something about it. That is what I mean by serious efforts regarding Work on yourself, to discharge your responsibility which you have, when you accept your life as it is now, regardless of who gave it to you or how you happen to exist on this earth. And so, tomorrow we talk about that, your attempts for how to become a Man, How to grow up, how to evolve, what is involved in that, what is required for furthur understanding and how you can go about it, in the sense of Gurdjieff, if you want to know what Gurdjieff means in giving an answer. Then you can talk, in this group and don't talk anything else but Gurdjieff, unless it is related to your attempts for Work. If you don't make attempts for Work, you will never reach Heaven. That's a very strong statement, isn't it. In time you will. But if you understand that there is a possibility of a catalyzer, I think it is worthwhile to find out what to do with it. Maybe, you can reach Heaven a little bit quicker and even that is problematical. Why should one wish to go to Heaven too soon? That becomes phylosophical, because what is your aim as a man? Where do you as a man belong? Are you part of a totality

of an existence, spiritually? Where is it that God exists and how and why? These are deeper philosophies which have to do with the fundamental cause of religions, existing. About that we can of course we can talk, but it always will come down to the practical application of how do I get out of my state of bondage if I remain as I am, to become a free man. Think about it tomo- tomorrow. Bring some more questions tomorrow evening, if you like. So goodnight, everybody.

END SIDE TWO

~~TAPE~~ ~~RUNS~~ ~~OFF~~

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